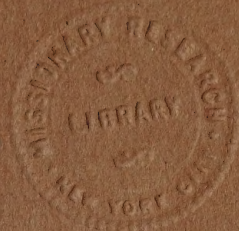


The Inhambane Mission 128

PART
AFRICA

- East
Mozambique



"THE CASE"

FOR

The Inhambane Mission

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INTRODUCTION.

This pamphlet is the results of an emergency and bears the marks of crisis and need. Conditions have arisen over which we have had no control and they compel a statement of our position as a Mission. That which is contained in this-pamphlet is more or less the consensus of opinion of this Mission, which opinion is supported by many leaders of missionary activities outside of our own particular communion. The purpose of this writing is to put our convictions into something of a concrete form, first for our own edification and second to aid others, if possible, to see the conditions and problems of this field from our standpoint. This is written with malice towards none, but with love to all, whether in the homelands or in Africa, who seek the uplift of the African and the redemption of this continent. The predominant thought is Africa for Christ and Christ for the African, as opposed to "Africa for the African."

This is not a plea for denominationalism, or for the overcrowding of missionary societies in any one spot, but it represents a desire to find that system which is the best fitted for the development of the African, so that he can stand among the peoples of the world, holding the position that God intends him to hold. It is a plea for fairness among the various missionary societies at work in this particular part of Africa. It is an appeal, a cry to the Church of Christ as a whole, and to the branch of it known as Methodist Episcopal, to arouse itself to the great issues at stake, to the crisis at hand and to the responsibilities placed upon it by God and the needs of the African. It is a prayer that God's people may awaken to the opportunities awaiting them here, to help in winning a continent from paganism and Mohammedanism to Christianity.

Inhambane, Africa,
December 1918.

WILLIAM C. TERRIL.

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CHAPTER I.

An Historical Statement.

The location of the Inhambane Mission—First undertakings of missionary work at Inhambane—The coming of the Rev. M. W. Pinkerton and his death—The coming of the Rev. E. H. Richards and his visit to Umzila—The coming of the Rev. A. C. Wilcox and family—Mr. Wilcox leaves—Reenforcements in the person of Rev. B. F. Ousley and party—Return of Dr. Richards and family to America—The Mission faces a crisis, finally abandoned by the Congregational Board—Mr. Richards appeals to other religious bodies to occupy this field—No official transfer made of this work by the Congregational Board to the Methodist Episcopal Church, but the Methodist Church enters this field—Dr. Richards appointed on Christmas Eve 1890 by Bishop William Taylor, a missionary to Inhambane under his supervision—Dr. Richards remains in America two years to raise funds for his work—Mr. and Mrs. Ousley leave the field—Dr. Richards and family return to Inhambane—Two trying years—Growth of the Mission.

THE INHAMBANE Mission which at present occupies that part of the Province of Mozambique, Portuguese East Africa, which extends from the Sabi River on the north, all of the East Coast of Africa south of the Sabi River, or extending from parallel 21 south, is tropical and semi-tropical. It has been said that the tropic of Capricorn passes through the house of one of the Inhambane missionaries, thus when sitting in one room he is in the tropics and when sitting in another room he is in the semi-tropics.

Missionary work was first undertaken in this field by the Zulu Mission of the American Board of Commissioners. It was intended that the native christians of the Zulu Mission in Natal of this Board, should enter heartily into this movement and in the main support it, both as to missionaries and money. This hope however was never realized, and as far as is known no financial help ever came from the Zulu Christian, neither were funds available to any large extent from the American Board for the carrying on of this work. No blame is attached to any one in particular for this apparent negligence, the causes being only, perhaps, a lack of intelligent interest as to conditions and opportunities at Inhambane on the part of the Zulu Christians.

In 1880 the Rev. M. W. Pinkerton, for eight years a,

member of the Zulu Mission in Natal, arrived in this field. He attempted a visit to the great chief Umzila and succeeded in going a sixteen days' journey beyond Inhambane to the north-west, when he succumbed to an attack of malarial fever and is buried close to the source of the Gabula River.

About six months after the death of Mr. Pinkerton, the Rev. E. H. Richards, another missionary to the Zulus in Natal of the American Board, came to this field and also undertook a similar trip to the north-west of Inhambane for the purpose of interviewing Umzila. The necessity for such a visit to this paramount chief was thought to be essential to the opening of missionary work at Inhambane. Dr. Richards succeeded in gaining the ear of this great African king and a precarious permission was given to him to enter this territory. Our present Umtali Mission is located from 100 to 150 miles distant from the site of this African monarch's ancient headquarters.

On the return of Dr. Richards from his visit to Umzila he was joined at Inhambane by the Rev. A. C. Wilcox, another missionary of the American Board to the Zulus of Natal, and these two men constituted the East Central Africa Mission of the American Board for a period of nearly five years. Mr. Wilcox reached Inhambane in June 1883 and remained here for about six months with his wife and family and then returned to Natal. The country at that time was in the midst of a dreadful scourge of smallpox and whole villages were depopulated. In June 1884 Dr. and Mrs. Richards, Mr. and Mrs. Wilcox, with their families, established themselves at Mongue. Much of the time of these missionaries was spent in bed with severe attacks of malarial fever. For example, Mr. Richards was, during a period of ninety days sick with fever sixty-five days, while other periods were but a very slight improvement compared with this one.

One year later Mr. Wilcox and family moved to another site and opened a station at Makodweni. Here he worked faithfully for two years and then returned to America. When he again came to the field he was appointed to work in Natal, which meant his loss to the Inhambane Mission.

In September 1885 reinforcements came to Inhambane in the person of the Rev. B. F. Ousley and family. He was a graduate of Fiske and Oberlin. Mrs. Ousley was also well

educated and a very efficient worker. Miss Nancy Jones, also colored, came with them and they immediately settled at Kambini.

After spending five years at Inhambane Mr. and Mrs. Richards and daughter, in 1889 returned to America. It was at this time particularly that the Inhambane Mission faced a crisis. The year spent in America by Dr. Richards, in his own language, was one of stormy debate by the members of the American Board as to what should be done with the Inhambane Mission. After many arguments pro and con, by a majority vote, it was decided to remove the Inhambane Mission to Gazaland, with headquarters at Mt. Silinda. The unhealthfulness of Inhambane was one of the arguments against continuing the work here, but that which swung the majority into line was the geographical argument. The predominating desire was for some location inland, which resulted in the selection of Mt. Silinda, the present headquarters of the Gaza Mission of the American Board.

The present Inhambane field was thus abandoned by the American Board. This was a source of great sorrow to Dr. Richards, since he realized that Inhambane was a field of great need and large possibilities.

May the following be written in large letters, since there seems to be a necessity to counteract an opinion prevalent in the minds of some and which opinion is being propagated by others. Mr. Richards reports that he himself, and not the Board of which he was a missionary, immediately began to appeal to other religious bodies to care for the Inhambane field. After many attempts, on Christmas Eve 1890, Mr. Richards was appointed by Bishop William Taylor of the Methodist Episcopal Church, under its supervision and support, a missionary to Inhambane. It is quite evident that previous to Bishop Taylor appointing Mr. Richards to Inhambane that he had resigned as a missionary of the American Board, since Bishop Taylor could not well appoint a missionary of another board to work under his supervision. It is also quite evident that Inhambane at that time must have become a mission field of the Methodist Episcopal Church, since Bishop Taylor appointed a missionary to this field.

There is no record, as has been reported by some, that a transfer was officially made by the American Board to the Board of Foreign Missions of the Methodist Episcopal Church. Everything points to the fact that Inhambane was an abandoned field. That being true the Methodist Episcopal Church, or any other Church was at liberty to carry on missionary work here.

For two years Mr. Richards remained in America for the purpose of raising funds to carry on operations at Inhambane and in April 1893 he and Mrs. Richards returned to Inhambane. It was thought that during the absence of any other missionaries at Inhambane Mr. and Mrs. Ousley would have remained to care for the work, but when the American Board decided to withdraw from this field they decided to return to America. During the period when there were no missionaries here, the mission sites and properties were sold into the hands of the Portuguese, thus on the return of Mr. and Mrs. Richards there was not even a house in which they could live. Two aggravating and trying years were spent in making attempts to secure sites and properties and only at the end of that time were missionary operations put into effect.

From 1890 to the present time this field has been under the care of the Methodist Episcopal Church. In 1915 the Twenty-fifth Anniversary of the founding of this work, as a Mission of the Methodist Episcopal Church, was held. The Anniversary Report shows a very hopeful and encouraging outlook for this field. The enclosed table of statistics (see appendix) gives the growth of this Mission from 1898 to 1915. Two years later show a still larger growth (see appendix). These are proofs of the hopes that filled the heart of Dr. Richards for this field, when it was decided by the American Board to abandon it. Permit it also to be said, that while Inhambane is not yet a health resort, only two missionaries of the Methodist Episcopal Mission have died here during the last twenty-eight years.

CHAPTER II.

Relationships of Inhambane to the Transvaal.

An average of 26,000 natives leave Inhambane for the Transvaal annually—Inhambane Missions seek to find a way to care for the natives of their respective areas who go to work in the Transvaal—Dr. Richards makes a verbal arrangement with a missionary of the American Congregational Board to care for the natives of this mission, while they are on the Rand—The arrangement made not official, but temporary, to meet an emergency—Dr. Richards strongly favors the Methodist Episcopal Church opening a mission to the Inhambane natives in Johannesburg—Bishop Hartzell makes an official agreement with the Wesleyan Methodist Church to care for the native christians of the Inhambane Methodist Episcopal Mission while they are at work on the Rand—The Wesleyan Church interprets the agreement made as merely to meet an immediate need; Dr. Burnet urges the Methodist Episcopal Mission to open work in the Transvaal—Inhambane Mission Conference passes a resolution in 1916 urging the needs for the immediate opening of a branch of its Mission in the Transvaal—The situation and conditions investigated by Bishop Johnson and an interconference committee. A unanimous decision that work should be opened there immediately—The necessity for opening a branch of the Methodist Episcopal Mission in the Transvaal : 1. To save the native christians of the Methodist Episcopal Mission to evangelical christianity—and 2. To help in winning the heathen Inhambanian when in the Transvaal by ministering to him in his own language.

NATURALLY the relationship of the whole of Inhambane to the Transvaal would be very close, when it is remembered that from the port of Inhambane alone an average of 500 natives leave weekly for work in the Transvaal mines. This means that about 26,000 annually leave this field for the great gold mining center of the sub-continent. These lads usually make a contract for a year with the labor agency, but with the privilege of recontracting for another term if they so desire, but the majority return to their homes at the end of the first year. Fully sixty-six per cent of the adult male population here have been to the mines in the Transvaal for one or more periods. Among the number leaving here each week for the Rand, quite naturally there are many who are identified with the Methodist Episcopal Mission. The boys who are being trained on our out-stations, as soon as old

enough, go the mines. One of the great ambitions of almost all our lads is to go to Johannesburg. Money is earned there in larger quantities than here and they know that they would have a very difficult time at Inhambane earning enough money to set up housekeeping at an average wage of ten cents a day. Such would not be difficult if they go to the mines and earn from fifteen to twenty dollars a month, which would buy them a wife in short order, even if she costs from fifty to one hundred and fifty dollars.

This Mission, in common with many other Missions, has never had sufficient workers to properly care for its interests, even at Inhambane. Dr. and Mrs. Richards were the only missionaries here for a number of years. One of the prominent questions, naturally, in the minds of the Inhambane missionaries was how to care for the interests of the Inhambane native, and especially those who are members of their respective missions, going to the Rand. The Free Methodist Mission of North America has a Mission, at Inhambane. It also has a Mission on the Rand and thus cares for the Inhambane natives who are at work there and are members of this particular mission. The English Church Mission has work at Inhambane and the same Mission cares for its native christians in the Transvaal. The Swiss Romande Mission of Lourenço Marques, with its large work in that section of this province, has opened also a Mission in Johannesburg, for the purpose of caring for the natives going from its area in Portuguese East Africa to the mines in the Transvaal. But what was the Methodist Episcopal Mission of Inhambane to do? Dr. Richards had a very honored classmate in Johannesburg, a missionary of the American Board, who had been appointed to that field principally to care for and minister to the Zulu christians of the American Congregational Mission of Natal. Thus Dr. Richards approached his classmate regarding the matter of caring for the Inhambane native christians of Methodist Episcopal persuasion going to Johannesburg and nearby towns to work for a brief period. A verbal arrangement was therefore made between these two missionaries to the effect that the native christians of the Inhambane Methodist Episcopal Mission when in the Transvaal should for the time being be under the watchful care of the missionary referred to. At that particular time this was the best that

could possibly be done and it was also the most natural thing to do. There was no apparent desire on the part of either the American Congregational Mission or the Methodist Episcopal Mission to ratify this verbal agreement. Neither was there any apparent desire on the part of the two missionaries or their colleagues to deal with the matter in any official way by a vote of the local conference or annual meetings of their respective missions. No record is found in the proceedings of the Methodist Episcopal Mission regarding this arrangement and the only record extant in the proceedings of the American Board Mission is the following: "The Rev. E. H. Richards of Inhambane had visited Johannesburg to look after the natives who have come to labor in the Johannesburg mines from his district; these people will attend the church and school under the care of our mission." From recent correspondence with Dr. Richards we gather that it was not his intention to make his arrangement with his schoolmate a law of the Medes and Persians, for he says: "I favor the opening of a branch of the Inhambane Mission of the Methodist Episcopal Church in Johannesburg. It should have been done years ago."

For a time the arrangement referred to was carried out to some extent, yet such could not have been accepted by the Bishop of our Church for Africa, since in 1908, at the Synod of the Wesleyan Methodist Church held in Pretoria, Bishop Hartzell officially made arrangements with that body to care for all the native christians of the Inhambane Mission of our Church, who should go to the Rand to labor there. This has been accepted, since 1908, by this Mission as official, since the arrangements were made officially by the the Bishop in charge of this work, with another religious body.

Several of the missionaries of our Board shortly after reaching this field have advocated the opening of a branch of the Inhambane Mission in the Transvaal. Whenever opposition was raised to this proposal it was always on the ground of the official arrangement made by Bishop Hartzell and the Wesleyan Methodist Church. This Mission has never accepted as official the verbal arrangements made by the two before mentioned missionaries. Only after correspondence with the Rev. Dr. Amos Burnet, superintendent of the Transvaal Mission of the Wesleyan Methodist Church, were definite steps taken by this Mission to urge

the opening of a branch of the Methodist Episcopal Mission in Johannesburg. The correspondence with Mr. Burnet revealed the fact that while an agreement was made with Bishop Hartzell and the Wesleyan Church to care for the native Inhambane christians of the Methodist Episcopal Mission who were at work in the Transvaal, it was not binding, but only to meet an immediate need. Mr. Burnet urges very strongly the necessity and the duty of our Mission opening a branch of its work in Johannesburg in order to properly care for our Inhambane native christians.

After a very full and complete investigation of our relationships with the Wesleyan Mission and finding that there was no binding agreement between it and our own Mission, but that on the other hand there was a very strong sentiment in favor of our opening a Mission in Johannesburg for the Inhambane boys, the Inhambane Mission Conference passed a resolution regarding the matter at its session held in Feb. 1916. It was as follows: "Because of the immediate necessity of proper care being taken of the native christians of our Church who are working in the Transvaal, and also for winning the young men from this field to Christ, who are at work there, be it resolved that this Mission petition the Board of Foreign Missions to open a mission headquarters in Johannesburg. From three hundred to five hundred leave here each week for the Transvaal. Many of our native christians are being lost to evangelical Churches and joining with Ethiopian movements; likewise these movements are winning many of the Inhambane heathen, who are being lost, not only to our own particular Church, but also to orthodox and evangelical christianity. Such is impeding the work of the Church on this field." The same resolution was passed at the 1917 session of this conference. Extensive correspondence by cable and letter has been carried on with the Board of Foreign Missions through Dr. North, our secretary. To make sure that the decisions of the Inhambane Mission were correct regarding the necessity of opening a branch of our work in Johannesburg Bishop Johnson, in company with an interconference committee of our work south of the equator in Africa, investigated the facts and unanimously it was decided that such a mission must be opened by our Church in the Transvaal, if we are to save Inhambane, as well as the Inhambane natives

at work in the Transvaal from our Mission, not only to Methodism, but to evangelical christianity.

It required many years for the Inhambane Mission to awaken to the fact of the needs of the Inhambane natives who are at work in the Transvaal and to the effects they were having on their return on this work as a whole. Many of the missionaries opposed very strongly the opening of work in the Transvaal and only within the last three years has there been a real united opinion regarding the matter. The facts of the case are that their eyes were closed to the real problem because they did not know exact conditions. Not once since this Mission has seen the problem in its true perspective has there been any desire to change its views regarding the question of opening work in Johannesburg.

Some one, possibly many, may ask why the necessity of opening now work in Johannesburg, while apparently it was not necessary in the past. It is a necessity now and has been a necessity during the entire history of this Mission, but it has become larger and conditions more aggravated. Facts to which our eyes were closed and therefore unknown to us have been brought to our attention within the last three years. A very large pressure has been brought to bear upon this Mission to open work in Johannesburg by the members of this mission who are at work there. In fact the initiative to open a branch of our work among them in Johannesburg has been with the native christians. The necessity has been revealed to this Mission that if we would save the large majority of our native christians in the Transvaal, this mission must minister to them; also, that if the situation at Inhambane is to be saved not only to Methodism but to christianity, this Mission must care for its own people. It has been discovered that the American Board Mission, organized principally to care for the Zulu work, which really means that the American Congregational Mission followed its Zulu members to the Transvaal from Natal, was reaching about thirty-three per cent of the members of our Inhambane Mission. The Wesleyan Methodist Mission was caring for about five per cent and the South African Compound Mission for about ten per cent, while the Salvation Army was caring for a possible two per cent. Fully fifty per cent, therefore, are allowed to drift into unevangelical, independent Ethiopian congregations.

In addition to this it was discovered that there was a very decided dissatisfaction on the part of a large majority of the Inhambane native christians who were for the time being under the care of the American Board Mission. They were ministered to principally by Zulu native ministers and in languages other than their own. Formerly one Inhambane native only, a man trained in the American Board Schools, ministered to the Inhambane natives and there was not and is not now a congenial relationship existing between him and the Inhambane natives.

The problem therefore is a very vital one to this field. Another phase presents itself to us when we remember the hundreds of Inhambane heathen who go to labor in the Transvaal mines. What is being done for them? True, very many of them are won by the various missions at work on the Rand, but a very large majority of them are not reached. Why? Principally because there are no missions in the Transvaal that specialise in reaching the Inhambane native. The languages used, as before suggested are others than those spoken at Inhambane. It is a well conceded fact by all missionary authorities that the native is more readily reached when ministered to in his own tongue. On this point the missionaries in the Transvaal agree and thus, somewhat as a side issue, attempts are made to do a little work for the Inhambane native in his own language. As a Church we not only owe a duty to our Inhambane native christian, but also to our Inhambane heathen in Johannesburg, as well as at Inhambane. When they return from the Transvaal to their homes unchristianised and with a smattering of a corrupt civilization, their second state is worse than their first and they form a menace to the best interests of this province, as well as to the cause of Christ.

CHAPTER III.

Ethiopianism.

Days of denominational differences over—Why then should the Inhambane Methodist Episcopal Mission care what religious organizations its members ally themselves with when in the Transvaal? — No desire to make Methodists out of the natives, but Christians—Duty to instruct the native about identifying himself with Ethiopian movements, since they defeat the very purpose for which he strives—They retard the establishing of God's Kingdom and throw open the doors to Islamic aggression—Africa, the slums of the world minus evangelical christianity—Congregationalism not Ethiopianism, but its system of government lends itself to independence on the part of the native—Statement of the Rev. James Dexter Taylor—Defection in the Congregational Churches—Effects on Inhambane Methodism—Is Methodism responsible for Ethiopian movements in South Africa? — Methodist Episcopal Church urged to open its work on the Rand by other Missions and by the Inhambane natives at work there—Many of them open chapels and schools in the compounds and call themselves members of the Methodist Episcopal Church.

THE DAYS of denominational differences are over to a very large extent. To this we agree. The Methodist Episcopal Mission is not at Inhambane to make Methodists of these people, but to make of them, through the Gospel, Christians. Then why should this Mission care whether the Inhambane natives in the Transvaal are reached by the Gaza Church, The Apostolic Faith Mission, The African Methodist Episcopal Church and such other religious organizations? This mission does care, because it is the firm conviction of the missionaries here that all teaching that tends towards Ethiopianism, which spells "Africa for the African" and which is fatal to the best interests of the African. He is not capable of directing his own affairs, politically or religiously as yet, and will not be for fully another century, which Utopia will be sadly retarded if Ethiopianism wields its power over our native peoples. No one with the welfare of the African at heart can tolerate Ethiopianism. Liberia gives a very striking example of the fact that the negro race as yet cannot care for itself. South Africa, also, where missionary work has been carried on for more than a century, gives sufficient evidence of this truth. Some of the best educated negroes in

the States acknowledge this fact and thus plead for a continued union with our own Church, in preference to separation into a religious body of their own, knowing the danger of removing themselves from the advice and supervision of their white leaders. The Ethiopian movements, on the other hand, wish to sever all relationships with the white race, politically and religiously.

We have no question with those who wish to identify themselves with a congregational body. A man is privileged, whether he is black or white, to choose the form of government that he likes the best. No undue pressure is brought to bear on the natives of Inhambane, whether at their homes, or in the Transvaal, to be Methodists. We plead with them first to be Christians and if they wish, at Inhambane they have the privilege to join the Free Methodist Mission, The Church of England Mission, or any other mission at work here, and when in Johannesburg they can be members of the Church of their choice. But it is felt to be incumbent that they be instructed regarding the dangers of identifying themselves with Ethiopian and independent movements, which really defeat that for which they seek, since they do not tend toward their uplift. Ethiopianism means the retarding for decades, if not centuries, the Kingdom of God in Africa, and also the throwing open of the doors to the great Mohammedan menace. Africa will remain the Dark Continent and thus a menace to the world if Ethiopianism and independence of the white race are advocated and taught. The condition of Africa will not be changed for the better, even if Islam takes this continent. In fact pagan Africa would be less a menace to the world than Islamic Africa. Africa, minus the Gospel and the establishing of true evangelical Christianity, will be to the world what the slums are to our large cities, only in a far larger degree. Ethiopianism has not and cannot aid the African to a higher moral plane. All true missionaries of the Cross look forward to the time when the African can care for his own interests from the religious standpoint at least. But that day is not yet and if that day is to be hastened all that savors of Ethiopianism and independence should be opposed.

Congregationalism is not Ethiopianism. We do not wish to be accused of even thinking it, but its form of government

lends itself to the spirit of independence on the part of the native. The Rev. James Dexter Taylor, a missionary of the American Board of Commissioners in Natal, makes the following statement, which is reported in the proceedings of the African Conference held in New York, November 20-22, 1917. In speaking of the Congregationalists of Natal—natives—he says: “They have been Congregationalists of the Congregationalists. No Congregationalism from Plymouth Rock could be more Congregational than that of South Africa. It is only by seeing that too much independence has landed them on the rocks that they have come to accept the device of the missionaries and to accept a little more centralization.” This is an acknowledgment to a very large extent of the statement just made: that Congregationalism lends itself to the spirit of native independence. It is an acknowledgment that the spirit of Congregationalism is not best fitted to the native, since a change of policy has been adopted for the Congregational Missions of South Africa, which went into effect in July 1917 and is now being tried out. Naturally the African native has this spirit. It is one of his characteristics that he does not know how to control, and which for the present is detrimental to his well being. We state a current opinion. While practically all the religious bodies at work in South Africa have met with more or less defection on the part of its native members, the bodies that have met with the largest number and the largest in power and scope have been those bodies with a Congregational form of government. Examples could be cited. John Dube, a very strong native Ethiopian leader of Natal, whose influence extends throughout a large part of Africa and whose independence is a source of very grave concern to the liberal government of Natal, was Congregationally trained. The Rev. Vuyani, a Zulu minister, who recently left the American Congregational Mission, which caused a defection in the said mission, was trained in the Congregational form of government. Muti M. Sikobele, the leader of the Inhambane Ethiopian movement, was trained in a Congregational School. Many others could be named.

What would be the effect, therefore, on Inhambane and the work of the Methodist Episcopal Mission here, when practically a large majority of its leading male members have been to the Transvaal for a year or more and have come in contact in their

Church fellowship with these ideas of independence, forms of Church government and influences of their native leaders? Since these minister to his natural tendencies, he returns to propagate these views and ideas among his people, and to inject a spirit of independence among the members of our Church, which is detrimental and will be fatal, if permitted, to the connectional spirit of Methodism, and which also prevents it from being carried out at the present time. It is futile to attempt to build a Methodist system of government, which has for one of its chief corner stones, connexionalism, and which we believe is by far the best system for the African native at this present time, upon a disconnected Congregational system. Either there must be a concerted effort to make our work Methodist in actuality, not merely in name, which includes caring for our own native christians in the Transvaal, or giving up the field to a body that has a congregational form of government.

It may be stated that Methodism is responsible for the Ethiopian movement in South Africa, since it is the spirit of the American Methodist negro transferred to Africa by the negro himself. It may be added that the Ethiopian movement is abetted by some native leaders who have dissented from the Wesleyan Methodist Church. In fact as early as the eighties a native ordained minister of the Wesleyan Church left his Church to found an independent native Church. There is no desire to say that Methodist Connexionalism, even when worked to its fullest extent, is a cure-all for independent and Ethiopian movements. As before suggested, the spirit of independence of the white race is inherent within the native. Thus no system is to blame for the Ethiopian movements in our midst, either Methodist or Congregationalist. In the words of the Rev. F. Suter: "The organization of these various organizations seem to be traceable to a spirit of pride and jealousy." The excessive praises sung by many regarding the native leaders, and liberties granted them that they did not know how to use, and in other cases the unreasonable restrictions placed upon them, revealing an injustice done them, have all helped to precipitate the movement. The point we wish to make is that connexionalism, whether Methodist or any other form of it, is best fitted to counteract the Ethiopian and independent spirit of the natives. In looking for a cure

for drunkenness, prohibition is strongly urged, and while it is said by some that prohibition does not prohibit, since a certain class will drink anyhow, it cannot be said that prohibition as a system is not best fitted to defeat drunkenness. It is not a cure—all for drunkenness. The Gospel is the only cure. Likewise it is the only cure for Ethiopiansm. But to counteract drunkenness, we advocate prohibition, as a system, and to defeat Ethiopianism we advocate connexionalism.

To give up the work of this field is by no means desirable to the workers now here. In God's providence, there is a deep conviction that this field is allotted to His Church, as represented by the Methodist Episcopal branch of it. The fact that Methodism has succeeded here, with its inadequate staff of workers, under very trying conditions, is sufficient evidence that if Methodism had had a fair chance, the last twenty-five years would have produced results far larger than those now enjoyed. But to save Inhambane to this mission there are deep convictions that a branch of our work must be opened in the Transvaal.

Practically all of the most important missions at work on the Rand urge the opening of the work of the Methodist Episcopal Mission in their midst. They recognise it as a duty of our Church to do so, and marvel that we have been so delinquent in the fulfilling of our obligations to the people to whom we believe God has especially called us.

Many of the Inhambane natives who are at work in the Transvaal mines, much to our surprise and against our wishes and advices, have opened independent branches of our mission there. Very often when our Inhambane natives return from the Transvaal to their homes and they are asked what Church they attended while in the Transvaal, they reply: "We attended our own Church there." When told that the Methodist Episcopal Church did not have a mission in the Transvaal, they reply: "Yes, we know that, but we have opened one of our own in the compound where we work and have been granted by the compound manager a building in which we can meet for services and school." When inquiries are made as to what they do when they wish the Sacrament of the Lord's Supper, they reply that they pay to certain religious bodies of their choice the quarterly dues, and are thus privileged to take the Sacrament. They change from quarter to quarter,

or in other words, some of them take the Sacrament one quarter with a certain religious body and the next quarter with another religious body, just as they may desire. This latter fact should be sufficient evidence that to neglect the Inhambane christians of our own Church in the Transvaal is criminal.

CHAPTER IV.

The Transvaal, Inhambane and Delintation.

Edinburgh and South African Missionary Conference decisions regarding the Transvaal, and Johannesburg in particular, as missionary territory—Johannesburg a cosmopolitan center—The deplorable fact about missionary work in Johannesburg—Delinitation in large and small centers—Attitude of the Inhambane Mission towards cooperative work—Members of the Inhambane Mission in the Transvaal“non-resident members”—Secretary of committee on delinitation of territory of South African Missionary Conference gives his opinion—The Inhambane Mission within its christian rights—Laying open the way for Transvaal Missions to follow their members to Inhambane—Difference between Transvaal and Inhambane as missionary territory—What effect will the Methodist Episcopal Church opening work in Johannesburg have on Inhambane?—Will it not result in a depletion of its membership?—Some of the benefits gained—What will be the results to the Kingdom if the Transvaal Missions follow their members to Inhambane?—Possibly detract from unoccupied fields—Make a stronger force to impede the progress of Islam at Inhambane.

IF THE Methodist Episcopal Church opens a mission in the Transvaal in what way does it affect the principles laid down by the Edinburgh Missionary Conference on the question of delinitation of territory? Is such contrary or in agreement with the general principles of the South African Missionary Conference? These are very vital questions and as such have not been overlooked by those desiring to fulfil the larger principles of christian comity and united efforts to win Africa for Christ. Inquiries have been made regarding these two important phases of the question before us. Investigations have revealed that there is not the least indication that the Transvaal and Johannesburg in particular are included in those

fields in which a delimitation of territory is advocated. In other words the Rand and Johannesburg especially are decided as common territory, where a system of delimitation of territory would be detrimental rather than helpful. Johannesburg is a metropolis, a cosmopolitan center, where over 100 different languages are spoken. While possibly at first sight it seems deplorable that scores of missionary societies are at work there, the most deplorable thing is that not twenty-five per cent of the natives working in the Transvaal are won for Christ. No one would think of limiting the number of agencies set on foot for the salvation of the people of the slums in our large cities. While delimitation of territory is suggested and carried out to some extent in the smaller centers in the States, which we believe to be for the best interests of the Kingdom, to limit the organizations working for the moral uplift of Chicago and New York would defeat the purposes of the Gospel, especially so when those organizations seek to win the people to whom they have been called to minister and are fitted by language to work among.

This mission wishes to place itself on record as desiring to cooperate in every legitimate way for the winning of the African for Christ, and its members are firmly convinced that one of the best methods by which the Methodist Episcopal Church can do its share in meeting this tremendous responsibility is by permitting her to care for her quota of the Inhambane natives falling to her share, whether in Johannesburg or at Inhambane. This mission is seeking to care for its own members only and to minister to them in their own languages in the Transvaal and at Inhambane. There is no desire to work among other South African tribes. Thus it is not a spirit of aggression, but of preservation.

The members of the Methodist Episcopal Mission when leaving Inhambane for the Transvaal are granted a certificate of removal, if they so desire, and in fact it is urged that they do so, in order that they may have the fellowship of some religious body while away from their home. They are advised to join orthodox and evangelical Churches, but a very large majority of them drift to other religious bodies. Permit it to be said that the letter given to the native christians of our mission

on their leaving for the Transvaal states." "This does not terminate the membership of the bearer with the above named Church." In other words our natives who are in the Transvaal to labor there for a year or two are "non—resident members" of our Church, since their homes are not there, but at Inhambane. It is very natural then for this mission to desire very strongly to care for its own members when away from their homes. That this is within our domain is held by the leaders of the South African General Missionary Conference. This brings us to one of the questions asked at the opening of this chapter: Is the opening of a branch of the Methodist Episcopal Mission in Johannesburg, contrary to the policy advocated by the said conference. The secretary of the committee on delimitation of territory of the South African General Missionary Conference, which was held in Cape Town some years ago, writes as follows: "No resolutions or even proposals were made at this conference which would preclude you from going ahead and opening your work in Johannesburg." From all reports there was no discussion regarding the need for the delimitation of Johannesburg into territories, since that field is not thought to be adequately occupied. But on the other hand there was the desire on the part of the conference to indicate clearly the spheres already occupied by the different societies and then the adjacent and unoccupied territories should be appointed in such a way that the various societies should recognise their respective individual rights and obligations with regard to them. This Mission therefore judges that it is in agreement with the policy of the Edinburgh Missionary Conference and also with the spirit of the South African General Missionary Conference. The findings reported above have been verified by the personal testimony and opinion of many of the leading missionaries at work in the Transvaal.

Another question is propounded. If the Methodist Episcopal Mission opened its work in the Transvaal and follows its members there, does it not lay the way open for other religious bodies to follow their members to their homes? Naturally we must reply, Yes, if they so desire and thus interpret the great missionary policy. But are the cases similar: That of following the members of the Methodist

Episcopal Mission to the Transvaal and that of the Transvaal Missions following their members to Inhambane? Without hesitancy we say that they are not similar. Other Missions hold this same viewpoint. For example the Wesleyan Methodist Mission, the Free Methodist Mission, The Swiss Romande Mission, The Swedish State Church Mission and many others, too numerous to mention, have followed the members of their Churches to the Transvaal for the express purpose of caring for them and ministering to them and feel perfectly justified in so doing, but they have not as yet seen fit to follow the natives converted in their respective missions in the Transvaal to their several homes. Also, Inhambane does not belong to the same class of territory as Johannesburg, but is placed under the class of territory where delimitation is recognised. This is according to the best missionary authorities of the Transvaal. To follow our native christians when away from their homes and care for them is similar to following our boys with Methodist chaplains when they go to the front. This is not done necessarily to keep them Methodist, but to keep them saved to God. If perchance, as doubtless there will be, many boys brought to Christ while in the Training Camps and in the trenches, possibly by a Congregational chaplain, the Church that he represents would not think of following each soldier back to his individual home, especially so providing the community in which he lives is cared for by some other religious body.

Another question of vital importance is: Providing the Methodist Episcopal Mission opens a branch of its work in the Transvaal, which may possibly mean that other societies will follow their native christians back to Inhambane, what will be the results on the Inhambane Mission of the Methodist Episcopal Church and on the district as a whole? Will the Methodist Episcopal Church be stronger as a result, or will not its membership be depleted? Will it not be discovered that many now who are identified with the Methodist Episcopal Church, both at Inhambane and in Johannesburg, are really members and prefer some other Mission? Doubtless, Yes. Some today whom we count as Methodists will be discovered as being Congregationalists, Salvationists, etc. For the moment there will be a depletion in membership, but eventually as a Mission we shall be stronger. What we lose

will be more than counteracted by what we gain. Unity and solidarity will characterise our immediate Mission such as never before and these two qualities are absolutely necessary to aggressive and solid work. We shall know who are for us and who are against our form of Church government, whereas now it is being undermined in secret and we suddenly awakened to the fact that the foundations are crumbling and that arising from our midst there is an Ethiopian movement, led by one of our leading natives.

What will be the results to the largest interests of the Kingdom at Inhambane providing other societies open work here? While at first there will be difficulties, eventually, providing a workable program for united efforts is carried out, Inhambane will the more speedily be won for Christ. With the Missions at present at work in Inhambane there is an arrangement whereby all out-stations must be five kilometers apart from each other, which is in compliance with the government requirements. This excludes to some extent an overlapping. A scale of wages for the native workers has also been arranged, which is approximately the same for the three Missions at work here. There is something of a general policy for the carrying on of the work. Such principles as these, with others that may be thought advisable, with any other societies that may deem it necessary to open their work, would not be detrimental to the best interests of the Kingdom as far as Inhambane is concerned. Only in so far as it may add to the societies at work here and detract from the fields now unoccupied, would the result be serious. One of the great blessings resulting from other societies coming here would be the impeding of the progress of Ethiopian movements and thus the closing of the doors to a larger Mohammedan invasion.

CHAPTER V.

The Relationships of the Inhambane Methodist Episcopal Mission to other Missions.

General agreement between Inhambane Missions—Church of England Mission—Free Methodist Mission—Proposed Union Bible Training School—Swiss Romande Mission—Reasons for the Methodist Episcopal Mission being in the Limpopo Region—Wesleyan Methodist work officially transferred to the Methodist Episcopal Mission north and east of the Limpopo River—An independent native mission adopts the Methodist Episcopal Mission as its mother—Tribal and language boundaries between the Swiss Mission and Methodist Episcopal Mission—Bishop Johnson's interpretation of the agreement—Choice of headquarters of the Methodist Episcopal Mission in the Limpopo Sector—Swiss Mission contends that it is located in their, the Shangaan, territory—Findings of the Methodist Episcopal Mission on this disputed point. 1. That it is a territory conquered by Guganyana, a Zulu chief. 2. The families conquered in this territory by this chief are Batswa. 3. That the conquered Batswa were compelled to bear the name of the conqueror's tribe and speak its language its counterpart is found in Germany's dealings with Alsace and Lorraine—Names of the Batswa families living in this territory—Practically none of the real Shangaan tribe live there—These people should be permitted to use the language of their choice, that of their conqueror: Shangaan, or their original tongue: Sheet swa—Suggestions showing that the Swiss Mission and the Methodist Episcopal Mission can work in unity.

THE RELATIONS of the Methodist Episcopal Mission with the other Missions at work in this province are fraternal and cordial. As before mentioned there is a working agreement between them whereby all out—stations shall be five kilometers distant from each other. This arrangement has worked a very decided change. Previous to this plan it was not an exception to find the out—stations of one mission so close to those of another that there was scarcely a five minutes walk between them, while stretches of country, a distance of a day's journey, were without a christian center. There is no delimitation of territory in this district other than this.

The Church of England has a mission here and it has work among the three principal tribes, but more particularly

among the Batonga and Bachopi. The predominant thought in this mission is that it is the Church and its workers do not advocate a delimitation of territory, but the rather claims the whole of the district and all contiguous territory as its parish. There is however a general policy governing to some extent the working basis of this mission in connection with the Methodist Episcopal Mission. Our medical missionary has ministered with great faithfulness to the missionaries and the native christians of the Church of England Mission and there has been a suggestion that some financial help be given to the medical work of our mission by the Church of England Mission.

With the Free Methodist Mission of North America, to which sufficient credit cannot be given for the type of work it does among those people, there is a close union. From the inception of both missions there has been a very true spirit of cordiality and fraternity. Gikuki has been a Sanitarium, oftentimes, for the physically indisposed missionaries of the Free Methodist Mission, and in the early days when the Free Methodist Mission had a medical missionary here he was oftentimes called to minister to the sick missionaries of the Methodist Episcopal Mission, which he did with ability and care, such as characterized him when waiting upon the missionaries of his own particular mission. Since our own medical missionary reached the field he has been called many times to Mabili to minister to the sick missionaries of the Free Methodist Mission and also to minister to the native christians of that fold, which he fulfilled with the greatest possible skill and care. The result is that the Board of Foreign Missions of the Free Methodist Church is planning to send out a trained nurse, and pay her salary, to work in connection with our medical missionary.

Under the administration of the Bishops of the Free Methodist Church for Africa, plans were being laid for a Union Theological or Bible Training School for native workers. This plan was favored very strongly by both missions. Owing to the war the plan is being held in abeyance. There are adjustments that could be made between the Free Methodist Mission and the Methodist Episcopal Mission that would add to the efficiency of both. The spirit to work in close unity is present among the workers of both missions, thus the outlook for larger cooperative plans is hopeful.

The southern section of this conference is in the governmental district of Lourenço Marques and comprises the work in the Manjacase and Chibuto Circumscriptions. Here we meet again with the Church of England Mission, the Gaza Church Mission, an Ethiopion movement, but principally with the Swiss Romande Mission. The reasons for the Methodist Episcopal Mission having work in that section should doubtless be explained. The Wesleyan Methodist Church had work in that territory, which was founded by natives, who had been converted in the Wesleyan Mission in the Transvaal, at the time of their returning to their homes. For the Wesleyan Church to superintend these stations from Lourenço Marques was deemed by its workers as an impossible task. The Transvaal Wesleyan Synod, wishing to care for the people of its own flock, approached Bishop Hartzell regarding the matter and it was officially agreed to by Bishop Hartzell and the Wesleyan Synod that the work in the Limpopo region should be transferred to the care of the Methodist Episcopal Mission. In July 1908 the out-stations in that section were officially transferred to this mission and their members officially accepted as members of the Methodist Episcopal Church. Thus our Mission is at work there by an official agreement with the Wesleyan Methodist Church. From that standpoint we can not give up that field or transfer it to any other religious body without first consulting and securing the permission of that body.

For a number of years previous to 1908 there was an independent native congregation in Chopi land, with its principal out stations located in Manjacase. Its members sought certain favors from our missionaries and among them were those of administering the Sacraments of the Church to them. After a very thorough discussion it was thought unwise to grant these privileges to this independent religious body, and its members then began to seek an adoption into our communion. Communications were carried on with the leading members in the Transvaal and after due time plans were made for the acceptance of this organization into the Methodist Episcopal Church. Also in July 1908 these members were received officially into our Church. This organization has become a very integral and vital part of our mission life and work and the members are developing into very worthy and

acceptable advocates of Methodist doctrine and polity. Thus another reason for our being in the Limpopo Region, which we feel to be a justifiable one. During the periods when it was very difficult to place a missionary in the Limpopo Section to care for the work there, these members, who adopted this mission as their spiritual mother, were approached regarding the necessity of seeking communion with some other mission, so that they might be able to receive proper pastoral care. Unitedly, again and again, they objected very strenuously to such a plan.

The Swiss Romande mission opened work in this particular section many years ago and one of its medical missionaries ministered to the great native chief Gugunyana, even to the time of his death. For reasons the Swiss Mission closed its headquarters in this section and carried on only out-station work, with an occasional visit from a missionary, but there always remained a desire and a purpose to reopen a headquarters somewhere in this section. The work of the Swiss Mission is among the Shangaan and they have no desire and do not purpose to work among the Bachopi and the Batswa tribes. Thus the cooperative plan for work between the Swiss Mission and the Methodist Episcopal Mission is delimitation from the standpoint of tribal and language boundaries.

This apparently is a very difficult matter to decide, even though at first thought the suggested plan may appear a rather easy and happy way to decide the question. The following arrangement was made in November 1917 by Bishop Johnson and the Swiss Mission: "I am in perfect accord with the general proposition that we should not work in the Shangaan language. You have specialized in that language and have produced considerable literature therein and your missionaries are all masters of that tongue. I must however suggest that the practical application of this general principle will need to be agreed upon by the workers on the field, it being understood that we do not propose to carry on work in the Shangaan language. It may be, however impossible to draw a clear language boundary line. Tribes may mingle, and there are localities where the people are bilingual. Even many of the people may bear Shangaan names, as in the Chibuto Circumscription. Our work has been entirely in the Sheetswa language. The action of the government, through

the Administrador of the Chibuto circumscription, seems to have determined the boundary of our respective missions there, and this has settled the question for us in that circumscription. In the Manjacase Circumscription. I believe we have no work that you would suggest should come under your supervision and we have no desire to attempt Shangaan work." It was hoped that the above arrangement would settle satisfactorily the point in question.

To provide a suitable headquarters for the missionary in charge of the Limpopo section of our Mission, which naturally includes health and transportation facilities, it was found necessary to select a site in the Manjacase circumscription. Other sites were examined and some tried, but none of them were satisfactory. After the Methodist Episcopal Mission had selected this site, and made application to the government for permission to survey the land, and the license granted, and some buildings erected, it was discovered to be within two or three kilometers of the site desired by the Swiss Mission, but not yet applied for. Correspondence was immediately carried on between the two Missions regarding this matter and an adjustment of the question sought. The contention of the Swiss Mission is that the Methodist Episcopal Mission is living and working beyond its boundaries and is not in agreement with the general plan suggested by Bishop Johnson. This objection on the part of the Swiss Mission naturally led to an investigation and study on the part of both Missions as to their respective claims. The Swiss Mission claims that the territory in which the headquarters for the Limpopo work of the Methodist Episcopal Mission is located is Shangaan.

What are the findings from the Methodist standpoint? Let us see first who are the Shangaan people. They are the tribe and its descendants who came to this country from Rusapi under the leadership of Gugunyana, a great Zulu chief. Naturally they came for the purpose of subjugating the peoples of this country, which they did to a very large extent, penetrating even as far north as Makodweni, one of the first stations founded here by this Mission. This great chief and his followers imposed upon the various tribes they conquered many of their customs. For example the large slits in the lobes of the ears, principally of the males, which are used for carrying their cigars and sometimes for carrying such personal adornments as empty

cartridge shells and toothbrushes, if the possessor is fortunate enough to own one, is one of the signs of having been subjugated by Gugunyana. The great Chopi tribe was strong enough to resist some of Gugunyana's impositions and was able to retain, therefore, its tribal integrity. Among the many things imposed by this masterful chief was that the conquered peoples should bear the name of his tribe and speak the language of his people. William and the German people, with their militaristic, autocratic government, must have learned some of their methods to subjugate a people and keep them subjugated from Gugunyana, which illustrates the truth recently propounded, that the Germans invent but little, but the rather copy from others. Knowingly or unknowingly there is a very striking similiarity between the methods adopted by this great heathen chief and the German people. Are not Gugunyana's impositions, spirit and purposes the same as the Germans perpetrated and enforced in Alsace and Lorraine and in Schleswig-Holstein? Even though these peoples were originally French and Danes, the Germans said from henceforth they were to be Germans and compelled to speak the German language. Gugunyana said that the peoples he conquered were to be henceforth Shangaan and to speak the Shangaan language, under penalty of death.

A few of the descendants of Gugunyana live on the north and east side of the Limpopo River, but mostly in the Chibuto Circumscription, in which the territory for the various missions has been divided into zones by the local government official, which plan has the approval of the Governor General of this province. A few Shangaan people are identified with our Mission who live in this divided territory of Chibuto. In the Manjacase Circumscription, the disputed territory, only a very few, comparatively speaking, of the descendants of the invading tribe under Gugunyana are found, but the Batswa peoples, who were conquered by this chief and compelled to bear the name of his tribe and to speak its language are there in large numbers. The following great Batswa families are located in that particular section: Makwakwe and Kambane. Makwakwe being the family of the older brother and Kambane of the younger brother. Mawusi, the place where our mission headquarters is located, is among the people of Kambane, and thus Batswa. Dimandane, the chief of Mawusi is himself

a Mutswa and Magayisa the common name of the great chief of that section is also a Mutswa. From Moeni in the south on the banks of the Limpopo River, in the Chibuto Circumscription to Mafiyani in the Homoine Circumscription of the Inhambane Governmental District to the north, and from the Tshangaan River to the borders of Chopiland these two great families of the Batswa tribe are found.

Their names are Batswa. The women and children speak the Sheetswa language, corrupted to some extent, because their grandparents and parents were compelled to speak a foreign tongue in lieu of death. They claim to be Batswa, and Shangaan only because they were compelled to be by their conqueror. If Gugunyana and his host had succeeded in conquering other sections of the Inhambane country, which he possibly would have done, had not his progress been impeded by Portuguese troops aided by native soldiers, still larger districts would today be Shangaan in name and the people speaking the language of their conqueror, which would be a foreign tongue to them, while in actuality the people would be Batswa and their original tongue Sheetswa. No one would certainly claim today that the Alsations and Lorransians were German and their language German because Germany conquered these peoples in 1871. No one would wish to put forth a claim that the people of Schleswig Holstein were German and their language German because Germany took this country from Denmark in 1864. One of the principles for which the democratic nations of the world strive today, and for which they are willing to shed their blood and lay down their lives is to free these people from the thralldom and slavery of autocratic and militaristic Germany, which imposes on a people a name not their own and a language not their mother tongue.

Shall we then say that the conquered Batswa tribes by Gugunyana and his forces are Shangaan and shall speak and worship in the Shangaan language? Shall we even contend that they are a Shangaan speaking people, even though they may be of the Batswa tribe, because the language of their conquerors was imposed upon them? Does not that savor of the spirit of autocracy and militarism, as opposed to the democratic principles of the Gospel?

It is granted by some that the disputed territory is occupied by families of the Batswa tribe, but that they speak the Shangaan language. If such be the case we continue our contention and we repeat, that since they are Batswa and may speak possibly the Shangaan language in part, it is only because this language was forced upon them by their conquerors, and it is our united duty to give to these people their choice, permitting them to worship in their own original tongue—Sheetswa—or in their acquired tongue—Shangaan. The foregoing statements are evidences to us that this mission is within its domain and working among the the Batswa tribe.

We see no reason why the two missions in question cannot work in harmony on this basis. The Swiss Mission among those, even though Batswa, who may wish to worship in the language of their conquerors and the Methodist Episcopal Mission working among those desiring to worship in their original tongue. This with the same general principle as to distance between out-stations as now exists, would solve that problem. Neither do we see any reason why these two missions should not have their headquarters in the same vicinity, and as close to each other as the laws of the government will permit. We are convinced that with the general spirit of cooperation and cordiality which already exists between these two missions, as has been evidenced many times in the past, such as when by a general agreement, at the request of the Swiss Mission, the Methodist Episcopal Mission voted to leave the occupation of Guija to the said mission, that they will the more speedily establish the Kingdom of God in that great section and make it safe for democracy.

CHAPTER VI.

A Program for the Inhambane Mission.

This Mission should be Methodist in polity as well as doctrine—Methodist connexionalism—An example of a disconnexional system—Methodism at Inhambane more congregational than connexional—Necessity for a branch of the Methodist Episcopal Mission to be opened in Johannesburg—Not contrary to the principles of the Edinburgh and South Africa Missionary Conferences—An Ethiopian movement in our midst—

Some reasons why—Independence of the white man desired—Failure to care for the natives in a connexional way—Ethiopian movements can not succeed here minus the financial support of the Transvaal—Are Ethiopian movements for the uplift of the African?—Some of their dangers—Cannot stem the tide of Mohammedan aggression—Rhodesia and Belgian Congo in danger—The close connection of the Transvaal with Portuguese East Africa, Rhodesia and the Belgian Congo—Cooperative plans with other Missions—Need for a Bible Training School—Needs of the Bodine Training School—The Hartzell Girls' School—Medical work—Central Publishing House—Need for the opening of five new centers, and twentytwo new missionaries.

FIRST AND foremost this work must be reorganized and established upon a firm basis. In other words, if this is to be a Methodist Mission it should be that in actuality not merely in name. It would be laughable, if it was not so serious, to state that a Methodist Episcopal Mission should be Methodist. Strange as such maybe, the facts bear out the statement that while this Mission is Methodist in doctrine, it is not in actual, workable, everyday practice. No blame is attached particularly to anyone for this. There are some things possibly in Methodist polity that can never be introduced here. From other branches of Methodism we learn that Methodist polity in its entirety can not be effected. For example the itinerant system, especially among the native workers, is very difficult to effect, which if it could be effected would be an untold blessing to the work. The native pastor—teachers live, preach and teach in one particular spot until they become fossilised and the people like Ephraim, cakes unturned. If an attempt is made to move the pastorteachers for justifiable reasons, it is impossible, without disrupting the whole station and possibly the circuit, or even the conference.

Do we believe in Methodist connexionalism? Or do we believe in a disconnected Congregationalism? Thus far this Mission in polity is more Congregational than Methodist. There is a deep conviction that a change must be made. We believe that Methodist connexionalism tends to unity and makes possible united effort on the part of the whole body. Because we believe this and see its benefits we are Methodists. The Methodist Episcopal Church, is the agency used by God in sending and keeping us here to minister to these people, and without arrogance, we are convinced that it is our

honest duty to establish Methodist principles of Church government, as well as teach and preach the faith and doctrines of the Scriptures as taught by that peculiar people called Methodists. Does congregational polity tend towards disunion? Again we have no question with those wishing to be governed by that form of government. Some of the best personal friends we have are among those who are identified with Churches that are congregational in polity. But for the best interests of this people we believe connexionalism to be the system that will lift them to the larger plane of moral and christian living.

A concrete example of the effect of a congregational system of government on a native religious body may aid us. A certain missionary doctor in a certain mining center prepared an address dealing with the moral life of the native christian boys in the compounds. The doctor was invited to give this address before several audiences of native christians of various missions. Arrangements were made to address the native christians of a mission with a congregational form of government in a number of their central Churches. On a certain Sunday the address was delivered in one of the said central Churches, but at the close the native members of that Mission met and objected so strongly to a repetition of the address in the other central Churches that it was impossible, even for the missionary in charge, to change their decision, and accordingly the address was not repeated. It was given many times after that before other bodies of native christians with very great success. The comment on the address was that it got down to where the natives lived. The power is with the "bandla"—the congregation. Cases are on record where the missionary in charge has been censured because he and those who compose his quarterly conference—natives entirely—have accepted members by letter from other Churches and because he has granted letters, with the consent of his native committee, to some who wished to leave for other centers, without consulting the "bandla" and first receiving its consent. The objection was not raised because of a moral wrong, or a breach of discipline on the part of those who received or were granted certificates, but only because the "bandla" was not consulted first. There is a case on record where a bishop made certain appointments, but he did not consult the native

"bandla" about it and there was a disruption. These facts are mentioned to show that congregationalism has entered so completely into our Methodist connexionalism that it is a minus quantity and tends towards the disruption of our Mission.

Second a branch of our Mission should be opened in the Transvaal. We have full sympathy with the Board of Foreign Missions of our Church in not consenting to this proposal without justifiable reasons that will stand the test of time and eternity. The policy of cooperation that exists between the various Missionary Boards of America is commendable. The Edinburgh Missionary Conference suggestions as to united efforts to win the world to Christ are of the highest order. The spirit for cooperative work as advocated by the South African Missionary Conference is of Christ. This Mission favors everything that bespeaks the day when "all shall be one" in Christ. It deplores the fact that in South Africa certain Missionary Societies tread on the toes of their neighbors in order to carry on their missionary activities. But we wish to repeat the statement before made: That the desire of this Mission to follow its own members to Johannesburg and try to win the Inhambane heathen who are there to Christ is not a breach of the spirit, purposes, plans and suggestions of the Missionary Boards in the States, or of the Edinburgh Missionary Conference, neither of the South African Missionary Conference and neither of the openness of spirit as taught by Christ.

At this point we would reemphasise the fact that Ethiopian and independent movements are in our midst, not entirely, but largely because we have not cared for our members in a connexional way, either at Inhambane or in the Transvaal. Independence of the white man is inherent within the native and we have a certain amount of sympathy with the native in this desire of independence, but minus the white race, Africa and the African cannot be what God intended this continent to be. Thus all, that tends towards cultivating this spirit of independence of the white race should be thwarted. If we continue our policy of not applying Methodist connexional polity to our work at Inhambane, and if we fail to care for our native members in the Transvaal we are aiding the spirit now prevalent and opening the door for

other independent movements to be organized in our midst.

For years there have been seen approaching the organization of native independent, Ethiopian movements at Inhambane. Earnest attempts have been made to prevent their organization. The attention of the Church and the Board of Foreign Missions have been called to this matter. Much quicker than we expected the actual organization of an Ethiopian movement in our midst is realized. Ten years ago the native, who is now leading the independent movement at Inhambane, said: "Teacher, in fifteen years we shall be able to carry on our own work, with our own money, our own ministers and without the help of the white man and the white man's money".

The following also should be emphasised. While the Transvaal is not entirely responsible for the Ethiopian movement in our midst, the fact that we have not the control of our christian young men who are at work there, makes possible the financial support of the movement in our midst, and without that financial support the work here could not be successfully carried on. Already financial help is being received from the natives of our own Mission who are in the Transvaal to aid in propagating this independent movement, and unless we stem the tide the giving will be larger, the present movement will grow, while others will be organized and they will be an ever increasing menace to the interests of the Kingdom here.

If independent and Ethiopian movements will aid these people into the true plane of living, that God intends for the African, we pray God's blessing on them. But if not, and we firmly believe they are not, we shall do our best in God's name and by His strength to defeat them. If one is looking for the easy task, he would permit these movements to be organized and offer no opposition to them. But to do so would be to compromise with evil. If we look for a moment at the moral and spiritual standards of practically all the Ethiopian movements in South Africa, we will see a plurality of wives, the use of tobacco and intoxicants and all their attendant vices permitted. The type of leadership in these movements is low, very low. Intellectually their leaders are not equipped to set high standards of moral and christian living. Those who are disciplined in orthodox and

evangelical churches are quickly admitted into these organizations and raised to positions of authority and power, such as ministers and local preachers. As before suggested the aim of these Ethiopian movements is political, with its watchword, "Africa for the African", which is the same as "Deutschland Uber Alles" or "Sinn Feiners", which means "for ourselves only." We are not true to the governments under which we live and to the flag that gives us protection, if we permit these independent movements to grow in our midst and do nothing to impede their progress.

Can these independent and Ethiopian movements stem the great tide of Mohammedan invasion that faces Africa? No, a thousand time No! Nothing less than a united front on the part of all christian missions can stem Islamic aggression. Nothing less than a united Methodism can place this Mission in a position to do its share to impede the progress of the up-to-date Mohammedan propaganda in our midst. Ethiopianism has no spirit of unity in its structure. The movement divides, subdivides and again subdivides, ad infinitum, because each leader wishes to be the greatest in his kingdom. The African feels that he was born to rule, someone or something. This spirit is seen in the tiny goatherds. The bigger lads rule the next bigger and so on down until there is nothing left for the smallest to rule but the half starved dog. Thus to acquiesce to the establishing of an Ethiopian movement in Portuguese East Africa is merely saying, "Let the African go ahead and do as he pleases". The movement now in our midst has for its purpose the occupation of the entire province of Mozambique. To acquiesce is to consent to the throwing open of the doors widely to the 130,000 Mohammedans in this province to propagate their doctrine unhampered. The ease with which they will be able to carry forward their propaganda will be an incentive for others of the "faithful" to follow. What will happen? Portuguese East Africa is the door to Rhodesia and the Belgian Congo. Here we have two very promising Missions. They will be laid open to invasion by the forces of the false prophet and instead of there being only 8,000 Mohammedans in Rhodesia there will be added thousands, and instead of there being only 60,000 followers of Islam in the Belgian Congo there will be millions, because the forces of Mohamet have entrenched

themselves in Portuguese East Africa. Africa is partitioned by Islam, and Rhodesia and the Belgian Congo, as well as every other section are in the program. Portuguese East Africa must be occupied by christian forces and not those represented by Ethiopianism, but those represented by evangelical christian missions.

So closely connected is the Transvaal and the care of the native christians of our Mission who are at work there with the establishing of God's Kingdom in Portuguese East Africa and with the future of the land of Africa's great statesman, Cecil Rhodes, and of the land of the stalwart King Albert of the Belgians, that we can not think of one disconnected from the other. May God arouse us to our responsibilities and opportunities, and forbid that we should do or not do anything that will make Africa Mohammedan. At present Beira is the great railroad center leading into the hinterland. After the war other roads are to be built leading from Portuguese East Africa into the interior. Mohammedan trader-missionaries will follow, if not go before. Each Mohammedan trader is a live and wideawake missionary. First, second and third line trenches were urged by the great African Missionary Conference held in New York, if Islam's attempt to take Africa is to be frustrated. Are we doing our level best to comply with those deepseated convictions if we permit Ethiopianism to flourish in our midst?

We reiterate briefly that we should seek to lay plans for close cooperative work with the Swiss Romande Mission and adjust our boundaries according to the plans laid: that the Methodist Episcopal Mission does not work among the Shangaan tribe. The largest possible cooperation should be arranged with the Free Methodist Mission of North America, with emphasis laid upon a Union Bible Training School, With the Church of England Mission there should be as workable a policy as possible.

To meet the needs of this Mission and to place it on a thoroughly organized and workable basis, an adequate and thorough training of native workers must be instituted and carried out. To this end there must be a Bible or Theological Training School, for native pastor-teachers and evangelists. The Training Camps in the States and elsewhere were necessary to the winning of the war. Training Schools for

our native leaders are absolutely necessary if we are to win this war against paganism and Islam. A Bible Training School is one of the keys to the future success of this mission.

The Bodine Training School, with its Literary, Industrial and Bible Departments, is a second key to open the door to future success here. It will equip boys to go out and help to establish democracy, because of their trained hearts, heads and hands. This school should be properly staffed and thoroughly equipped.

The Hartzell Girl's School of the W.F.M.S. is a very vital factor in the future growth and success of this Mission. Minus trained girls, the future wives and mothers of Africa, this continent cannot be lifted to its true plane of moral and christian living. We are assured that the noble women of our Church will continue to make this school a live wire in connection with Methodism on this coast.

The medical work is being placed on a substantial and sure foundation. With the completion of the new hospital, from the standpoint of buildings, this department will be well equipped. With the return of our medical missionary and the coming of a nurse, supported by the Free Methodist Mission, the staff, with the other trained nurses on the field, will be of a high order. We would suggest a school for the training of native young men and women in connection with our medical work. They could go out and minister in a simple way to the sick in our christian villages.

The Central Publishing House, as suggested by the interconference committee and sanctioned by the Bishop, and a part of the Centennial Program for the work of our Church south of the equator in Africa, will adequately care for the printing interests of this Mission. Some details will possibly have to be arranged to care for the local printing required.

In the Inhambane Mission Conference, as it now exists, within the confines between the Sabi and Limpopo Rivers, there must be, if we properly and adequately care for this field, five new centers in charge of white missionaries. To man these centers there should be at least fourteen additional missionaries. For example the town of Inhambane should be occupied, with an adequately equipped school for the teaching of Portuguese, as well as the native language. It should be a strong center where not only the natives are

reached, but also the Portuguese and the Mohammedans. It should be a strong religious, educational and social center. The best possible couple should be found for this work, with educational, linguistic and social ability, combined with deep spirituality. This would be a third key to help in opening the door to the future success of this Mission. The great fertile Inharrime region, because of its railroad facilities leading into the interior from Inhambane, is one of the most strategic places in the conference. Workers should be sent to occupy this field immediately, since it is being rapidly occupied by other forces. The followers of the false prophet are going there in large and ever increasing numbers. Soon it will be too late for the forces of the true Prophet. The great western front in Pande is loudly crying to the Church at home. Its great needs are making immediate and imperative demands upon us. This is one of the most hopeful sectors of our work, if we could occupy it, but it is being undermined by other forces fatal to the well being and uplift of this people. We should be entrenching ourselves there. Then the great unoccupied regions to the north in Vilanculos and Bartholomeu Diaz. The first named place is a great field for labor of the hard type. Not a christian influence at present exists there. The needs are tremendous. There are fully 5,000 square miles of territory in that one section awaiting us. The latter place, which is close to the port to which Solomon sent his boats when seeking a port of entry to the gold mines in the interior, forms one of the greatest problems of this Mission. It is in the Chartered Mozambique Company and with the right kind of missionary work, industrial principally, the doors will be opened to the evangelization of the thousands there without the Gospel, but who are waiting for us to take it to them. There is no question as to the need of these sectors and the great opportunities that await us there. The responsibility is upon us. Not a christian mission of any type or name is at work there. We plead with the Church to make it possible for us to open these five centers by giving us the workers and the means, backed by continual support in prayers and gifts.

The final word is. Give us twenty two additional workers, fourteen for these new centers, two for the Limpopo Region, two for the Bible Training School and two for the Bodine Train-

ing School, and two for Johannesburg, with equipment for the schools, and this Mission will occupy this field, throttle paganism, defeat the purposes of independent and Ethiopian movements, form a line of resistance to the great Mohammedan invasion, win the heathen for Christ, establish His Kingdom and make this part of Africa safe for democracy.

APPENDIX. No. 1.

STATISTICS.

Missionaries :	1898	1915.
Men	2	6
Women	2	6
Native Workers :		
Ordained	0	2
Unordained	4	71
Mission Headquarters	1	3
Outstations	3	78
Membership :		
Full Members	40	753
Probationers	100	2,189
Sunday Schools	2	68
Sunday School Scholars	40	2,270
Day Schools :		
Training Schools	0	2
Elementary Schools	1	70
Scholars	35	1,873
Chapels	1	62
Printing Presses and Equipment	0	1
Medical Dispensary	0	1
Industrial Farm	0	1
Property Value	\$4,000	\$29,750.

APPENDIX. No. 2.

Report of the Committee on the State of the Church.

AFRICA, the great heart of the world, has for centuries been a great missionary field of the Church. At times missionary activity for Africa, and in Africa, has been intense. At other times Africa was not written in such large

letters on the missionary map of the world. Today, as possibly never before, this continent and its peoples are in the thinking of the Church. The successes attending the labors of the various churches at work in Africa create great rejoicing and contagious encouragement.

Especially is it a reason for thankfulness to God that our own particular Church is being aroused to the loudly crying needs of this great field. Africa is on the map of the Methodist Episcopal Church and we venture the prophecy that we will never remove it until Africa is redeemed. The coming centennial will be the means of bringing Africa into a larger recognition.

There is great cause for rejoicing because of unparalleled success in this particular field. The increase in membership during the last year is 856, in Sunday School scholars 611 and in gifts for self-support 755\$56.

The Educational work is commanding the respect of the Government and of the European residents. The standards are higher than ever before; the enthusiasm is larger; and many are ready for recognition by the Government as certificated teachers. The type of the work done by our native leaders is of a higher order and as a result the mission as a whole is toned up.

The Medical work is breaking down some of the strongest bulwarks of heathenism, namely, superstition and ignorance. Fifteen thousand treatments during the year means that thousands have definitely come into contact with vital and practical Christianity. The new hospital has progressed beyond merely proposed plans and is assuming proportions of a substantial building.

The Mission Press continues its work of distributing its leaves of light for the healing of this people. This department of missionary activity commends itself highly to the entire christian world.

There are forces arrayed against the Son of God and among them are those of the false prophet. Africa is becoming Mohammedan more rapidly than Christian. Portuguese East Africa has one Mohammedan for every twenty-four of its population and this great missionary religion is bringing the people to its faith by its aggressive and subtle methods, combined with adopting some of the uptodate

methods of the Christian Church. To stem this mighty flood, ever increasing in power, larger efforts are demanded. The Church at home is called to awaken and arouse herself regarding this matter. She decides as to whether Cross or Crescent, Bible or Koran shall be victor.

The missionary comity and desire for cooperative work on the part of the evangelical Missions at work here is encouraging but a still closer cooperation is sought, in order that larger and more united efforts may be made and this field the sooner be taken for Christ.

We hold that as the missionaries of the Cross cannot be sustained without the Church at home, neither can the Church at home be successful and grow without the mission field. There is no longer a home field and a foreign field. It is one great field, one parish: the world.

Note. The total membership reported was 4,702.

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